

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY  
and PROGRESS of **SPIRITUALISM**,  
RELIGION and REFORM.

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FRIDAY, MAY 9, 1930.

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FRIDAY, MAY 9, 1930.

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## THE CHURCHES AND SPIRITUALISM.

A FEARLESS CHAMPION.

THE REV. C. L. TWEEDALE AT MANCHESTER.



"THOUSANDS of bereaved people have come to my vicarage in the last ten years. I have had people with titles, and many who were comparatively unknown, all come with the same story—all wanting help. I think that I have been able to give them the proof which they wanted, and healed their aching hearts. I have had many come back to me with their sorrow gone and their hearts joyful with the knowledge that death does not end human life.

"A lady came to me broken hearted through the loss of her son. She had been to her vicar, Canon So-and-so, and the Canon said, 'You cannot ever see him. You will have to wait till the Resurrection on the last day.' In despair she exclaimed, 'In God's name, when will that be?' and he had to confess that he did not know. She came to me. 'Can you do anything at all for me?' I sent her to a clairvoyant, and then to Mr. Hope, the psychic photographer, of Crewe. A few weeks afterwards she returned to my home, bringing with her a photograph of her son, recognised by herself, recognised by his fiancée, recognised by his father, and recognised by all who had known him. It was indisputable evidence that her son had survived death's trial.

"She took it to her Vicar, who said he could not recognise it. He could see nothing which bore resemblance to the dead boy, although all those who had known him most intimately accepted it as absolute proof. My friends, there comes into my mind that old proverb which is as true now as ever, 'There are none so blind as those who will not see!'"

Such was one of the stories related by the Rev. Charles L. Tweedale, the Vicar of Weston, Otley, Yorks., at the Houldsworth Hall, Manchester, on the occasion of the last meeting of the series arranged by the local Spiritualists' Propaganda Committee. The Rev. Tweedale spoke for considerably over an hour and a half on the subject, "Man's Survival After Death," his lecture being illustrated by limelight lantern views. He spoke with vigour and decision, and did not fail to convince his audience, many of whom

were new to Spiritualism, of the reality of the experiences which he had been privileged to enjoy.

Mr. Ernest W. Oaten, who occupied the chair, in introducing the speaker, referred to the unfortunate accident which had occurred to Herr Florizel Von Reuter on the Continent, and which accounted for his absence that evening. The Rev. Tweedale had, at a moment's notice, very kindly relieved the situation by consenting to act in his absence, and the Committee were greatly indebted to him for his help. There were few men who were better qualified to deal with "Man's Survival After Death" than the Rev. Tweedale—indeed, he went so far as to say that if there was any evidence of a future life, the one man above all others who ought to possess it should be the parson. He had much pleasure in welcoming the Rev. Tweedale to their platform, and had no doubt that they would be greatly assisted by his wide experience.

The hymn, "Lo! in the Golden Sky," followed.

Before he entered the main subject, Mr. Tweedale said that he wished to bring his audience face to face with the immensity of the universe. "When you go out on a clear night, and gaze up into the star-lit sky, you see there a great number of twinkling points of light," he said. "To the majority this means very little, but to the astronomer it means a very great deal indeed. In a space about the size of the moon, you can now find as many as 32,000 stars. Every star is a sun equal to our own in size. Many of them are even 300,000 times the size of our own—such is the immensity of the universe.

"The mind of man is brought to face these tremendous issues of unending space and never-ending time, and the question ultimately arises: 'Is man *inferior* to the great stars, or even the huge rocks, the stones and chemical elements which compose the earth? Does the human soul touch the end of life at physical dissolution?'

"Man's soul, we have proved, is able to survive death. He has himself always rebelled against the story that death ends all. Now, at last, we have the evidence which has been wanted for so long. The facts of Spiritualism have been confirmed by the story of immortality in the Bible, and proved it to be real and true. Moreover, many people in the churches only believe in the story of Christ because they have been brought up to it from their mother's knee. Spiritualistic phenomena verifies it, and removes all suspicion and doubt."

Mr. Tweedale referred to several recent discoveries which had been made concerning the reality of Christ's existence on earth, and believed that, taken in conjunction with present day examples of the phenomena demonstrated by the Nazarene, they had now the New Testament stories absolutely confirmed. Foremost amongst the evidences of Spiritualism which verified many hitherto disputed records of events in Christ's life, was the phenomenon of materialisation.

### VALUE OF MATERIALISATION.

"What is materialisation?" he asked. "It is the clothing of the spirit body with matter drawn from various sources, rendering it tangible and visible. Every person who calls himself a Christian is supposed to believe in the phenomena of materialisation, whether he understands it or not. He believes that Christ rose from the dead, although he does not always understand the full significance of this conviction.

"The spirit body can draw partly from the atmosphere, partly from the spectators, and partly from the medium, in order to make itself visible. The matter which is thus



obtained resolves itself in what is called 'Ectoplasm,' which can become a quite solid substance. The spirit body can manipulate this, and build itself into an apparently physical form. Baron Schrenck-Notzing in 1922 proved the existence of this phenomena to over a hundred scientists in Berlin, twenty-three of whom were University professors. In 1923 Geley convinced over thirty scientists in Paris, some of whom belonged to learned societies and were also professors. In both cases, all these famous scientists signed a declaration that all they had seen was, in their opinion, correct and true, and could have no other explanation than that which Schrenck-Notzing put forth. Since then the number of scientists who have followed their example and gained conviction has been considerably augmented.

"All the appearances of Christ after death were examples of the phenomena of materialisation. The Church has got hold of the wrong end of the stick when it says that He rose in the flesh, bones and blood of the mortal body. That is simply talking nonsense, for there is not a particle of truth in it. No man's mortal body ever rose after death, and the appearances of Christ after the Crucifixion were typical examples of materialisation in process. I have sometimes been told that Christ was the only one to rise from the grave—but this is only another foolish thing which the churches have got to unlearn.

"I have seen materialised forms standing at the foot of my bed—aye! and others with me—and on one occasion a hand gripped that of my wife so strongly that the marks were left on her arm for days afterwards."

Some people said that clairvoyance was imagination, but he had been privileged to scientifically prove its existence objectively. His wife and son and he were sitting at lunch early one afternoon when his wife suddenly began to describe the spirit form of a man who she saw in the room. He had a full head and a beard, and stood close to the piano. He ran immediately for his camera, and took a photograph of the spot at which his wife saw the man standing. On the finished photograph there were clearly outlined the features of the man whom his wife had clairvoyantly seen, thus proving that clairvoyance was no product of the imagination, but a very material reality.

Amongst the other phases of mediumship which he had personally investigated and been forced to accept were the direct voice and spirit photography. Speaking of the former, Mr. Tweedale said, "I have had the direct voice at my vicarage shouting through the house in broad daylight." Fifteen years ago he had stood on the doorstep of 144, Market Street, Crewe, waiting anxiously to investigate the asserted powers of a medium called Hope. He had been told that this man could photograph the dead, but when he met him he was refused a sitting. He was told that he had no appointment, but he did not leave the door until Mr. Hope had consented to give him a test. On the second plate he got a perfectly accurate picture of his father-in-law, who died five and a half years previously. It was taken under the most severe conditions. There was only one photograph of his father-in-law in existence, but it differed from the one which Mr. Hope obtained.

#### A CALL TO THE CHURCHES.

"Some people tell me that Mr. Hope has a whole army of private detectives scattered throughout England and all over the world," added Mr. Tweedale, amid laughter. "It is alleged that these people are capable of obtaining a photograph of a close friend or relative at a moment's notice. This first experience, however, convinced me that psychic photography was true.

"Early one morning Mr. Fredk. J. Crawley (the Chief Constable of Newcastle-on-Tyne), hearing of my experiments, came to me and asked for my help. He had lost his wife, following a long and painful illness, and wanted to get in touch with her again if possible. I sent him to Hope. On the second plate he got a picture of his wife. There was no doubt whatever as to whom it was, but there was one fly in the ointment. Her hair was parted on the right in Mr. Hope's photograph, whereas Mr. Crawley maintained that she had always parted it on the left. What was the explanation? Mr. Crawley thought of showing the photo-

graph to the nurse who had attended his wife during her illness. She immediately recognised it, and when he drew her attention to the fact that the hair was parted on the right, she exclaimed, 'Why, we parted her hair that way for two weeks before she died, in order to ease her head upon the pillow.' It is the small things like these which give us great proofs.

"When my mother-in-law died, we asked her to come back if she could. She said that she wanted peace when she went over, and should never come back to the world on earth again. She was one of those dear ladies who 'when she would, she would, you may depend on't; and when she won't, she won't, and there's an end on't.' Consequently, we never looked for her. Now, it is often said that spirit photography is the photographing of the thoughts of the mind, yet when we had a sitting with Hope some time afterwards, we got on the third plate an absolutely perfect picture of my mother-in-law, who had apparently changed her mind. But we got the picture of a man on the plate also.

"There is a wonderful romance hidden behind these photographs. This man was one whom my mother-in-law once loved in early life, but the full details of her girlhood romance were known to none of us, and consequently we did not identify him for a long time. One day we came across her Bible. We found her own photograph and that of her lover tucked away in the book, and were thus at last able to recognise the picture. Now, after seventy years, came this proof. Her children did not know of the romance, and when we had the sitting we had no thought of her. This photograph could only be explained by the fact that she had survived, and had come back with her first love to give us a further proof of the glorious truth.

"If there is anyone who ought to know these things it is the parson and the minister, and if they do not, they do not know the first great principle of their belief. They won't face the evidence, but they must have to face it, or be left stranded. I hope that they will not have to be, and that they will assimilate the facts, and so help forward the advance of humanity. The Resurrection on the last day is exploded—Archbishops do not know when it will be, clergy do not know when it will be. Jesus did not know, and if He did not know, neither does any member of His church. The mortal body does not rise again. The Church has made a tremendous mistake in concentrating on the death of Christ. It has almost forgotten the Ascension—the triumph of Easter.

"If the Church will come forward and investigate the facts of Spiritualism, it will only be doing its duty, for no longer need there be doubt as to the reality of an after-life—we have searched for it and found it to be true." (Applause.)

Mr. E. W. Oaten proposed a warm vote of thanks to the lecturer for his services. "It takes some courage," he said, "for a man in the Rev. Tweedale's position to step out of the ranks and express himself so fearlessly. We owe him a deep debt of gratitude, and wish him all success in his future work." The vote was passed with loud acclamation.

Responding, the Rev. Tweedale said that he was glad to be in a position to render some little help to humanity. "As a clergyman of the Church of England, I wish you God speed in the spreading of your great message," he added. "I hope you will long continue to look upon me as a teacher and a friend."—J. L.



THE soul is myself. The body is only my dwelling place. Death is not death; the soul merely departs and the body falls.—BUDDHIST SCRIPTURE.

AN APPEAL.—Mr. Benjamin Bower, President of the Rhondda Progressive Spiritualist Church, writes us to the effect that in his district the pits are closing down, and there is a great need for urgent help. Parcels of discarded clothing would be especially welcomed, as owing to the crisis some of the children have been unable to attend the Lyceum. Donations, which should be sent to Mr. Bower, at 116, Dumfries Street, Treherbert, will be very thankfully received.



## FROM THE PARSON'S POINT OF VIEW.

By REV. HERBERT CRABTREE.

YOUR comments upon the recent address preached by the Rev. W. R. Lloyd at the Congregational Church, Herne Bay, prompt me to write, partly that I may express my regret that such an address should have been delivered, and, on the other hand, partly that I might put in a plea for the attitude of many members of the ministerial profession towards the subject of Spiritualism.

It is deplorable that many among them should not hesitate to express decided opinions upon a subject concerning which they are patently ignorant. I have noted many reports of ministerial utterances in your columns and elsewhere on Spiritualism which have plainly shown that the speakers were totally devoid of first-hand experience, or even of reading, on the matter. My own investigations, though not by any means of an advanced order, have made it very evident to me that such utterances are worthless. A priori reasoning in connection with psychic phenomena is, I am convinced, almost always false reasoning. Generalisations that are based on ignorance of the relevant literature and in the absence of personal experience of any of the alleged phenomena are unscientific and irrational, yet such generalisations are commonly made and trenchantly expounded.

I have no doubt that this attitude has done great harm, not so much to religion itself as to the professional ministry. Unquestionably, immediate knowledge of psychic phenomena is far more widely spread among the laity than it is among the ministers. The scholastic training of the latter, though far from valueless, tends to restrict the average minister's range of interest to what is familiar and traditional, and to create a more or less unconscious resistance to the novel, perplexing, and sometimes bizarre manifestations of psychic phenomena.

Nevertheless, perhaps the fully convinced Spiritualist is not always quite fair in his criticism of the professional minister. The freer in thought, the more sincere in his quest for truth, and the more independent in judgment the minister may be, the deeper will his sense of responsibility be in formulating his convictions, and the more cautious must he necessarily be in arriving at, and giving expression to, definite conclusions on debatable issues. It is really beside the point to convict all ministers of ignorance or cowardice where Spiritualism is concerned. Generally speaking, I believe there is much of the former, but not much of the latter, in their attitude.

Perhaps I may be allowed to state my own position. I am convinced of the reality of personal survival, and those to whom I regularly preach know full well that this conviction is always involved, explicitly or implicitly, in my utterances. Even so, my investigation into Spiritualism has not been altogether happy in its results. Again and again I have had experiences which have satisfied me as to the fact of survival, yet I know full well that they have not been of such a nature as to carry conviction when repeated at second-hand to many of my critically-minded colleagues, all of whom are as earnest as myself and certainly not less intelligent. The difference between us is merely that I have investigated the phenomena myself to a limited extent, whereas they have not.

Furthermore, many of my experiences, especially in "table" phenomena, have been distinctly unpleasant. Profane and cruelly false messages have been forthcoming, even after the sittings had been opened by prayer. I am aware of the reasons given by Spiritualists for this state of affairs, and I fully admit that their explanation is a thoroughly consistent one, yet such experiences leave me gravely perturbed as to whether the subject is one to be wisely explored by persons of undisciplined mentality, as seems too often to be the case.

Many Spiritualist services I have attended have been conducted as reverently as even the most fastidious and exacting of persons could wish. On the other hand, I cannot imagine any minister being guilty of some of the vul-

garisms I have met with at others. Only recently I heard one of the most prominent mediums in London, a few moments after offering up prayer, refer glibly to "the whole bloomin' family" of spirits that was gathered around one of the congregation. A general laugh rewarded this sally. I am quite sure there is not one congregation in my own Body that would tolerate such a speaker a second time in their pulpit, and I cannot blame them.

Yet again, a thorough-going investigation of Spiritualism is expensive both in time and money, the stock of which, for the average working minister, is more limited than some people suppose. I readily acknowledge the practical assistance I have received from one or two mediums, in one instance not only free of charge, but with excellent results, but in other instances with results which though interesting were evidently valueless. Yet it is clear to me that real conviction and adequate evidence can only result from a sustained investigation, and this for most of us in the ministry involves an expenditure of time and money that we can ill afford. Please do not suppose that I grudge the mediums their very moderate fees. Far from it. They are as fully entitled to them as I am to my salary. I am only urging that we are faced with the same practical difficulties in this matter as we should be were we conducting a prolonged investigation into any other branch of knowledge requiring specialised experts, and we are not to be condemned because we are unable to continue such investigations as far as we would like.

Incidentally, it seems to me that there is something profoundly lacking in the sacrificial zeal of a movement that can only grant such paltry pensions to a few aged mediums, as are reported on the first page of a recent issue. As Mr. Swaffer says: "Either it is a very poor movement, or it is a very mean one." Surely the time when it could be called a very poor movement lies in the past.

I must apologise for writing at such length, but I have felt that sometimes your strictures on my profession have been just a little overdone. Some of us are trying to do our best as decently and as conscientiously as our abilities and our opportunities permit. If we do not always rise to the height of passionate and unqualified endorsement of all the claims of Spiritualism expected of us by you and some of your contributors (especially the ever-exuberant Mr. Swaffer), I trust you will recognise that not in every case are our shortcomings due to indifference, culpable ignorance or cowardice. And despite all the hard kicks we get, we intend to carry on, "faint though pursuing"!



### BARKING PROPAGANDA MEETING.

AN attendance of close on 300 people gathered on Sunday evening, April 13th, in Bath's Hall, Barking, so listen to an address by Vice-Admiral Armstrong. The meeting was arranged by the local Society of Spiritualists, and a most enjoyable evening was spent.

The Admiral dealt with his own personal experiences, describing the sittings he had had with various mediums. On the first occasion his wife controlled a medium, and spoke with him for 20 minutes, giving wonderful proofs of her identity.

Vice-Admiral Armstrong's address was punctuated by a lively sense of humour, and was thoroughly enjoyed. Questions were invited from the audience, and these were dealt with very successfully.

Clairvoyant demonstrations were given by Mrs. Ethel Clarke and Mrs. Edith Hines, both of whom were able to bring home proof of the continuity of human life. Solos were very beautifully rendered by Miss Gwyn Phillips, accompanied by Miss Brooks, and were most heartily appreciated.

This was a meeting of great spiritual upliftment, and was enjoyed by all present.



WHEN thou shalt have laid aside the body thou shalt rise freed from mortality and become a God of the kindly skies.—PYTHAGORAS.



## THROUGH AMERICA.

By HORACE LEAF, F.R.G.S.

I LEFT Fort Worth, Texas, all agog to reach the romantic city of San Antonio. Here I knew I should meet some of the oldest and most epic of Texan history. En route I broke the journey at the little town of Taylor, where I received one of my most pleasant surprises.

The life of a wandering lecturer is full of unexpected experiences. One goes to a large, populous city, expecting to address enthusiastic crowds, only to find that for some reason or other public interest is low and the press antagonistic. Usually our own people are the cause of this through dissension or incompetence. People who do not respect each other cannot complain if the press, for instance, takes them at their own valuation. A little less jealousy and a bit more co-operation would work wonders for the cause in some places. Nothing is gained by Spiritualist leaders opposing anyone except those who strive to batten on Spiritualism without proper qualifications. Frauds and calculated exploiters do no movement any real good, but there are some splendid leaders of churches, gifted with remarkable powers, who nevertheless insist on refraining from assisting other pastors quite as sincere and gifted as themselves. With good fellowship among the leaders, Spiritualism could become an even greater power in the land than it is at present.

The American Spiritualist Church, Taylor, Texas, presided over by the Rev. August Cervin, was evidence of this. Here is a little settlement mainly of farmers, with a large, powerful church, purchased with Spiritualistic funds, and all within three years. I venture to say that there is no Spiritualist organisation more effective and no Spiritualist pastor more respected in the whole of America, and it is all because of the excellent feeling and hearty spirit of co-operation prevailing among our people there; to these must be added the splendid leadership of August Cervin, one of the most capable pastors that we have. I have not heard him speak nor demonstrate, but his reputation was like a sweet song. His people loved and admired him with a sincerity which expressed itself in every word they had to say about him.

Even if I had heard no word of praise, experience would have taught me that he is an unusually good leader. The church, capable of holding five hundred people, was crammed to the door well before the meeting was scheduled to commence, and, what is equally good evidence of his ability and popularity, the congregation liberally supported the church.

How many Spiritualist churches can boast of two hundred paying members; a Lyceum with one hundred and sixty-eight members; eighty-six real workers in the Ladies' Aid, and forty-two members in the Young People's Union, not to mention the twenty-two National students subscribing to the National School? All this has been accomplished in three years.

The Rev. August Cervin is one of the most versatile leaders, for in addition to his reputed extraordinary psychic powers and powerful preaching, he is outstanding as a healer. Temperamentally suited to lead people, there is little wonder that he has such a wonderful series of cures to his credit. His patients are so widely scattered that he motors between fifty-five and sixty thousand miles a year treating them, and he has literally hundreds of testimonials thanking him for his cures. So urgent have his and his wife's services become in this respect that he has already purchased a large plot of ground on which to build a sanatorium for psycho-pathic treatment, a project already assured of success.

Mr. Cervin is what is popularly known as a "natural psychic," with a most uncanny gift for getting names, not only of the communicating spirits, but of the living also. Ever since he was a child of three these supernormal powers have spontaneously manifested, while since he was five years of age his healing power has been exercised. At that age he was spiritually led to cure a man who had been given up to die by the medical practitioner.

My recollection of this busy man will always be warm. He and his wife, as fine a partner as any pastor can have, herself gifted with healing powers so good that when August Cervin is too busy to attend she can herself treat the patients, left no stone unturned to make my brief stay at Taylor successful and happy.

On leaving Taylor for San Antonio I broke the journey at Austin, the capital city of Texas, to visit the Capitol, said to be the seventh largest Capitol in the United States. The House of Representatives and the Senate were sitting, and the greatest courtesy was shown my wife and myself by the officials, who did all they could to inform us as to the procedure of the houses and the history of the State.

It is impossible for an Englishman to adequately convey to his countrymen the immensity of Texas. Americans already familiar with their own State will better understand how large is Texas, which for size has no equal even in the United States. The whole of Germany and a good deal of some other European countries could be placed inside Texas with something to spare. The Texan has what can only be called a national spirit, for while he is a true American he is even a truer Texan, a State which has been under the stars and stripes, and which, having won its independence, maintains it for some time as a Republic. The "Lone Star" shines in the devoted hearts of a brave and manly race, a fact shown by the jealousy with which Texans guard their original constitution.

It is necessary to reach San Antonio, and see the famous Alamo, and read the story of its magnificent defence by which the foundations of the independence of Texas were laid, to fully appreciate this powerful pride of State. San Antonio, in addition to being one of the most historic cities of America, is also one of the most beautiful. It carries a refreshing air of originality, owing to the influence of Mexican and Spanish architecture. In it the influence of the Aztec and the Toltec, as well as of Spain, commingles delightfully, reminding the traveller somewhat of the eastern hemisphere.

It was arranged that I should conduct two public meetings here, including the illustrated lecture on "The Wonders of Psychic Science," under the auspices of the church presided over by Mrs. Maggie Slutter, the St. Secretary. Everything went off excellently, while I found it quite easy to obtain some excellent clairvoyance messages, besides treating several people with a view to showing a method of magnetic, mental, and spiritual healing.

The press treated me well, devoting a long front page article to my work. Several new contracts were made for the church, which on the whole struggles hard to grow.

The President (Mr. J. E. Smith), a new recruit, was whole-heartedly in the best interests of the cause, and there are several other excellent workers with a fine insight into the spiritual needs of this great Roman Catholic city.

Mr. Smith acted as host, conducting Mrs. Leaf and me over the city, and what he missed Dr. Frank Sugges, a tired surgeon, supplied. In this way San Antonio became a familiar city in many respects before our car moved on to El Paso.

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**NAMING CEREMONY AT FOREST HILL.**—Forest Hill Christian Spiritualist Church was well filled on Sunday April 20th, on the occasion of the naming of the infant daughter of Dorothy Una and the Rev. George Ward. The ceremony was performed by Mrs. Dorothy C. Williams (Vice-President), the child's spirit name being "Joy." The service was sympathetic and spiritual, and after the naming the members of the Lyceum presented bunches of Spring flowers to the child, who afterwards received a Lyceum medal. Through the Rt. Hon. C. W. Bowerman, P.C., M.P., the good wishes of Miss Margaret Boniface, after whom the child has been called, were expressed. At the conclusion of the service the Rev. George Ward thanked all present for their attendance. In the evening the Rev. Ward spoke on "The Resurrection of Jesus Christ—Modern Psychic Evidences."



## OUR READERS' DIFFICULTIES.

CONDUCTED BY THE EDITOR.

NOTE.—The Editor is prepared to reply briefly to questions which present difficulties to his readers. Questions should be briefly and clearly stated. Expressions of opinion will not be considered questions.

A. REID: "I have a sensitive friend who wishes to visit the Tower of London. He has been advised not to do so, as he is so sensitive and a bit nervous. What would those people be doing who passed over at the Tower, and would they try to interfere or injure a psychic person?"

ANSWER: The friend who gave a sensitive such advice would have been far wiser had he given him information as to how to conquer or control his sensitiveness. It is most unlikely that individuals who passed over years ago in the Tower of London would still be there, except perhaps when the anniversary of a special date recalled them for a few moments. It is extremely unlikely that such people would be there for any length of time. What does exist in such places is a psychic atmosphere which has been built up by the thoughts and emotions of those who have dwelt within its walls. That accounts for the suggestion of sanctity which gathers round some of our old churches and cathedrals. It does not always follow that this influence is due to any actual presence. Just as an individual can saturate an article with his influence, so do the walls of a dwelling-house become saturated with the influences of those who have dwelt within them, and obviously these are of different qualities, according to the state or the purpose for which the building has been used. Every medium knows how easy it is to become passive, and to throw himself open to whatever influence is about. It is just as easy to become positive, as it only needs the keeping of the thoughts active, since no influence can produce effects upon an individual whose mentality is kept in a state of positive activity. Young mediums who are just beginning development are sometimes unable to throw off the conditions which come to them. It is easy to throw these off by a mere mental effort. To take a simple example: Suppose one reverts, by an act of memory, to the time at which he rose in the morning, and endeavours to remember how he clothed himself, how and what he took for breakfast, what people he met on his way to the office, and so on through the incidents of the day—during all the time that the thoughts are thus occupied, any other influence would be repelled. After a few days of experience, to throw off undesirable influences is just as easy as walking upstairs.

QUESTION 2 is of somewhat the same nature. It concerns an individual who gets uncomfortable feelings when he is near his mother, who is not in good health. He experiences horrible feelings of dread and fear, and we are asked, "What is the cause of this?" The cause is similar to that dealt with above. An individual, even though sensitive and a medium, should not be a jelly-fish. He should exercise the power of self-control by keeping his thoughts active and if these discomforting experiences compel him to do so, they will be the best thing that could have happened to him. The individual who can control himself can make himself sensitive or psychic at will, and every medium ought to be able to do this before he practises mediumship.

"INQUIRER" (Southmoor) says his friend is suffering from disease of the blood, and asks if this will be any bar to the development of mediumship.

ANSWER: Since it is a physical cause, the only effect it would have upon mediumship would be the weakness of the body, which largely supplies the psychic power. At the same time, we think the use of his psychic powers would aid very considerably the efforts of the doctor to cure him. We should advise the use of any psychic powers possessed in the effort to ensure physical health. It cannot be too often insisted that the best asset to mediumship is a sound body.

N. K. WOOD asks: "What happens to the spirit of a murderer or a suicide when released from the physical body?"

ANSWER: This is a question upon which no Spiritualist should be ignorant. Such people pass to the spirit world and there they exist with their like. They remain in such conditions until a change of mind and heart comes as they seek light. It is true there, as here, that he who seeks will find.

QUESTION 2: "Will you tell us what happens in those dark and dismal planes we read so much about?"

ANSWER: Certainly not. As one who has visited some of those spheres, we think it wise to draw a veil over them. No decent, self-respecting individual is ever likely to get there, and those who visit on errands of mercy have to be fitted specially for their task. The work is for *those chosen*, certainly not for all. It will, of course, be argued that making public the horrors of such planes would be a warning to some folk. On the other hand, we have had 2,000 years of trying to lure men into heaven by threatening them with the horrors of hell, and that effect has not been too good. It is far better to tell men of the bright spheres which lie before them than to attempt to frighten them into goodness by fear.

QUESTION 3: "We often hear that one goes to a resting place when they are released from the body. Can you describe such a place?"

ANSWER: Since every individual goes to the place for which he is fitted, such a description would have to cover many thousands of resting places, and that is, of course, impossible. Some people who die do not need a resting place at all. Others stay there for a few days, while others again may have to stay there years. The place and the attendants must be adapted to the need, and are carefully chosen by the attendant guardian spirits. When men have learned to know the nature of spirit life before they pass through death, resting places will only be necessary for those whose illnesses and last earthly experiences have left on the mind the sense of weariness. The time will come the majority of men will go to the spirit world as they go for their summer holidays. Many Spiritualists have done so in our own experience.

## AN INCONSISTENT CRITIC.

In the course of an address at the Institute, Neva Road, Weston-super-Mare, on a recent Sunday, Mr. Viner Hall made an attack on Spiritualism. A correspondent sends us a report of the lecture, but the references in question are so inconsistent and misleading that they hardly merit quotation, and such of them as are entirely free from prejudice are so stereotyped, and have been dealt with so frequently in our columns, that we do not think it necessary to indulge in further criticism.

We, however, note, that Mr. Hall bases most of his arguments on Biblical authority, and carefully omits any texts which lend support to our views. He regards the Bible as his guide—at least, such parts of it as are in keeping with his own particular conceptions—and surveys the world through Biblical spectacles. We wonder if Mr. Hall keeps those laws which say that "they shall not make baldness upon their heads, neither shall they shave off the corners of their beard," and that "Thou shalt not wear a garment of divers sorts, as of woollen and linen together."

"Spiritualism and spirit communication are denounced by the Bible," Mr. Hall teaches. We do not think so, but even did the Bible condemn Spiritualism, it would also condemn Mr. Hall for transgressing certain of its laws. The Bible tells us to try the spirits, and to beware of being ignorant of spiritual gifts.

Is it not strange that after all I have said to convince you that I am going to the society of the happy, you still think this body to be Socrates. To die and be released is better for me.—SOCRATES.



## NEWSY NOTES.

## THE DEVELOPMENT OF MEDIUMSHIP.

There has probably been more written on this subject than on any other connected with Spiritualism. So many people covet psychic power, and so few realise the responsibilities placed upon its possessors. I remember a communicator once saying, "There are three great doors leading to the realm of mediumship, and you can enter by any one of them. One is called 'Curiosity,' one is called 'Indifference,' and one 'Spirituality.' Which did you enter?" I believe the great majority enter the first door. They find it difficult to become convinced of survival on second-hand evidence, and seek to discover the spirit world for themselves. They are curious, and they are anxious to know whether there is "anything in it." There are many, too, who endeavour to develop their psychic faculties in an attitude of mere indifference. They may possess patience and other valuable qualifications, but at heart they remain indifferent—indifferent later to the promptings of their own and trusted spirit guides. The third door is perhaps the most rarely entered. I have heard mediums of outstanding power who were not spiritual for it is a fact that mediumship can be developed by those who have not a grain of spirituality. But one rarely meets a medium who obtains messages which are consistently spiritual who has not himself sought the spirit world in a sincere and spiritual manner. There is mediumship—and mediumship of a sort.

## THE FOUNDATION STONE.

The maxim that "Mediumship is the rock upon which Spiritualism stands" is almost as old as the movement itself, yet ever and again it needs repeating. The type of mediums we develop to-day will determine what Spiritualism will be to-morrow. I believe it to be decidedly unwise for anyone to attempt to develop psychic faculties without some previous knowledge of the work, obtained either by reading or observation. One does not set out to explore a new land unprepared, and in developing mediumship we are attempting to do much more—we are seeking to discover a new world. When we remember the various ways and the different stages of development in which people daily pass over to the other side, the necessity for stressing the importance of proper precautions in spiritual development will be appreciated.

## A GOVERNING LAW.

There is one great law which we have discovered determines much of the nature of life on the other side. It is the law of attraction. Its influence here is limited by virtue of the physical environment in which we live. There, spirits of kindred nature are attracted quite naturally into one another's company. Undeveloped spirits congregate together, whilst pure and spiritual souls find peace on a plane of their own. It will be therefore seen that the individual who endeavours to develop his psychic nature with no greater stimulus than that of curiosity will attract curious spirits to his side. There will be curious results! It is only those instruments who have sought to uplift themselves who attract the higher entities, and the full blessings of pure mediumship are ultimately at their command. Too often all the responsibility incurred in development is placed upon the shoulders of the guides; but the medium, too, must bear his own share.

## A SPIRITUAL THING.

One must remember that in mediumship we are dealing with a spiritual thing—that side of man's nature which connects him with the angels. And yet thousands have tried, and are now trying, to develop their mediumship along material lines. That they succeed to some extent will not be denied, but it is impossible for them in this way to inherit the best and truly spiritual type. There are some facts about mediumship which are rough, but that is no reason that they should go disregarded. I do not think we shall transgress any mediumistic laws if we remember always that it belongs to the spiritual order and is a holy and sacred gift.

## DEPRIVITY.

Quite recently, whilst looking through an American "Spiritualistic" magazine, I was struck by the number of advertisements by so-called "psychics" who professed themselves qualified to deal with all sorts of subjects for modest and limited fees. I have never tested them and never shall, for the medium whose power is so used as to lend itself to the casting of the past, present and future of all who pay a prescribed fee has no place in my Spiritualism. The thing which masquerades as mediumship is not true mediumship at all. It cannot claim to satisfy any of the desires of the spiritual nature, does not help humanity forward, offers no proof of life's continuity, and does not seem to have any connection with the spirit world whatever. It is possible to develop one's sensitiveness to an abnormal degree, and to become responsive to material impulses, but Spiritualistic mediumship is quite another matter.

## IN ENGLAND.

Last Sunday I went to an evening meeting organised by a Manchester Spiritualist Society. Outside I read that a "Public Meeting" was about to take place, but on entering I found a large open circle. In the course of the evening some thirty different messages must have been given. BUT THERE WERE NOT MORE THAN TWO SPIRITS RECOGNISED. In both cases the descriptions were very inadequate, but such detail as was given coincided with the name mentioned in each case, and on these flimsy grounds I based a "recognition." Yet few of the thirty messages, so far as material interests were concerned, failed to "get home," and in my own case I received a splendid material delineation. Here was a gathering of some seventy Spiritualists to whom about thirty messages were given. Is it possible that there were only two discarnate spirits in attendance? Nearly all who received a "reading" seemed to be satisfied, and little cared whether there were spirits connected with it or not. It was all taken for granted, and such an attitude is, I think, more widespread than is generally believed. Leaving the meeting, I glanced again at the notice board, which was headed "—— Spiritualist Society." Had I really been to a SPIRITUALIST meeting?

## FORTUNE-TELLING.

One has, of course, to realise that the mediumship demonstrated at an "open circle" is hardly representative of the fully developed type. I have found that it is usually those who are still in the course of development who dominate this type of seance. Yet it is in these circles that our future mediums are training. Are they being taught properly? Further, are they receiving any tangible instruction at all from the particular church in which they are graduating? We shall have to teach our young mediums that there is a great difference between Spiritualistic mediumship and psychic fortune-telling. The public presentation of Spiritualism is, after all, one of its most important aspects, and if to-day at a "public meeting" for evidence only two spirits can make themselves known, then either mediumship or the spirit world has lost most of its original power. I can trust the spirit world, but mediums are very human, and often shirk the hard work which real development must incur. We must not let spirit mediumship go down the hill, for it is needed now as much as ever. Messages are valuable in their way, but let our young mediums remember that they cannot dispense so quickly with the other side, for it is on that true mediumship rests. We do not want the spirit world to have to "break through" again.

## A HOPE FOR THE FUTURE.

Mediumship has, of course, its cycles. There is progress in one phase of mediumship, whilst there is retrogression in another. When, some months ago, I ventured to state that from appearances it seemed apparent that another physical cycle was now due, a reader took me orally to task. I, however, see that "La Revue Spirite," of Paris, has lent some measure of support to the view and forecasts a quickening in physical phenomena for the movement in France.



I trust this will be so, for, so far as public mental phenomena is concerned, I do not think that we are now on a sufficiently high level. Speaking at the London District Council's annual meeting recently, Mr. F. Whitmarsh, the President, stressed the necessity for clearer thinking and speaking from the Spiritualistic platform. He has touched a weak spot, and his words may be applied to mediumship also. We want properly developed mediums to grace our platforms, not those who are still only in the preparatory school.



## TRANSITION OF MRS. S. CLAY.

In a recent issue of *THE TWO WORLDS* we recorded the passing of Mrs. S. Clay (née Watson), and in response to several requests from Northern readers, we have pleasure in publishing the following particulars of her career which have been kindly supplied by Mr. Clay.

Mrs. Clay was generally known throughout the county of Durham by her maiden name of Miss Watson, and Spiritualism in the district owes a very great deal to her advocacy. From her very earliest years she was both clairvoyant and clairaudient, and her dominant personality enabled her to undertake active public work in the Wesleyan Church, where she held the positions of Librarian and Superintendent of the Sunday School. Her Bible Class supplied quite a few ministers to the denomination, while the local preachers of the district owe a great deal to her guidance. She worked on the Temperance platform with the veteran Spiritualist, John C. Macdonald, before either of them were Spiritualists, and was at one time the youngest Grand Lodge officer of the Good Templars.

About the year 1890 she met Mr. C. Oyston (now in America), who was a frequent contributor to the "Medium and Daybreak," and a number of conversations with him induced her to attend circles. Her first attempt to attend a circle at Gurney Valley met with a pointed refusal, but she subsequently sat in a circle led by Mr. J. Eales, who was an excellent conductor. This circle was held under the most rigid conditions, and with perfect order. Miss Watson was quickly entranced, and showed promise of excellent mediumship, and a circle was formed at the home of Robert Metcalfe at Shildon. It was at this circle that Mr. Joe Smith (for many years the President of the Shildon Spiritualist Society, and who passed to spirit life only last year) received through Miss Watson's mediumship much of the evidence which made him a Spiritualist. Miss Watson attended meetings in the district addressed by such pioneers as J. J. Morse, E. W. Wallis, James Swindlehurst, John C. Macdonald, and others, and about 1900 a few enthusiastic members who had formed a Society at Shildon found themselves in financial difficulties. Miss Watson went to their aid, and took the meetings on Sundays and Wednesdays for three months, and thus helped to establish the nucleus for the present Shildon Church.

Darlington was another centre of her activities, and she bore the brunt of the work in the Jubilee Services, when the town celebrated the work of the first pioneer, David Richmond. She assisted in opening the meetings at Spennymoor, Witton Park, and Bishop Auckland, and many of the churches in the Northern area were indebted to her labours, and at the same time offered her a field of labour which added to her usefulness. The Speakers' Plan—the interchange of local workers—was one which had her hearty support and assistance. The local demands upon her mediumistic powers prevented her accepting platform work at any distance from home, but added to her efficiency in her immediate neighbourhood.

Her powers as a medical diagnosticist and healer soon became famous, and a large number of people waited upon her each night after she had ceased business, desiring her aid in the overcoming of their physical disabilities, and as a result she decided to devote all her time to the service of healing, and opened a clinic at Hydesville. Fifty patients were waiting for the door to open on the first day, and 167 patients were seen on that day.

Her attitude to spirit control was firm and distinctive. She had made a sacred compact with the spirit people that

no spirit of a gross material or unworthy nature should control her organism, and the rule was never broken during all her years of labour. There were four regular controls (or guides), who were well known to those who came in contact with her, and these were her constant companions. One of her guides, who called herself "Puss," has frequently conversed with foreigners in a language unknown to the medium. The guide who called himself "Practical" was not only a valuable exponent of a wise and deep philosophy, but the bulwark of her medical mediumship. Now that she has gone to join them we believe they will still be a happy band working together.

Very many outstanding psychic experiences could be enumerated through the years, for her mediumship was very remarkable. On one occasion a gipsy sought aid for her tubercular son, aged 28, and during the treatment said, "Why don't you use your own name?" Miss Watson replied, "I am doing." "No, you are not," said the gipsy, "but I know my son will get better, because I see your father helping you, and he brought the boy into the world." The facts were that the gipsy saw Miss Watson's uncle (Dr. Waine), who had brought her up from her infancy.

The strain of her work and years of sacrifice some few years ago necessitated her removal to a warmer climate, and she removed to Paignton, one of the beauty spots of Devon, where she and her devoted husband have been able to spend a few years in peace and quietude.

In conclusion, we may add the tribute of a Devon admirer:—

### A LIFE OF SACRIFICE.

She gladly paid the price  
To aid mankind.  
Her gift it was to serve,  
From duty ne'er to swerve,  
As heaven designed.

Blessed here, below, above.  
Blessed as she broadcast love—  
Terrestrial heaven.  
Now she has heard the call,  
And as she gave her all,  
She rests in heaven.



TO CORRESPONDENTS.—The Editor begs to draw the attention of correspondents to the fact that under no circumstances can anonymous letters be recognised. Neither can replies be given to questions, unless the questioner encloses his name and address in token of good faith. Correspondents may use a "nom de plume" for publication, but in all circumstances the name and address of the correspondent must be included in confidence.

TRAMPING.—This word to many means just walking about, but it also means journeying through life. Some tramp this earth joyfully, others sadly, yet all alike tramp till the journey's end on earth. Is it a mystery to you who some tramp in joy and some in sorrow? We will show you. Those who rejoice are those who tramp in love for one another. Those who tramp in sorrow are those who strive only for their own benefit. Therefore, tramp in love towards one another, and thus go in joy. This you will prove by experiment.—TRUTH BEARER.

LITTLE ILFORD LYCEUM.—The beneficial result of five years' saving amongst the Lyceumists of Little Ilford Christian Spiritualist Church was displayed on Sunday afternoon, April 27th, when Mr. Clegg unveiled a new banner. Representatives from Ilford, Idmiston Road (Stratford) and Shore Road Lyceums were present, and Mr. Watson, President of the Little Ilford Church, gave an inspiring address after the unveiling ceremony. Greetings and congratulations from the visiting Lyceums followed, and were responded to by Mr. George, the Little Ilford conductor. A pleasing feature of the evening was the presentation to Miss Barber, the instigator of the Banner Scheme, of a suit case and handbag, as a recognition by the Lyceumists and church members of her valuable work amongst the children.



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## THE SPIRIT WORLD.

DESPITE eighty years of Spiritualism, and despite the fact that there are tens of thousands of people who are in more or less regular communication with people who live in the spirit world, there is a woeful ignorance abroad concerning the conditions which exist in that world. Much of this ignorance depends upon the foolish and absurd teachings of the past. Medieval theology postulated three states of being: Heaven, the abode of the blessed, which was painted in all the glowing colours of imagery, with walls of jasper, gates of pearl, golden streets, etc., and where the chief occupation of the denizens was the singing of Hosannas to the Most High; Hell, a place of fear and dread, of fire and torture, which would become the eternal abode of the wicked (the wicked being generally characterised as those who differed from one in theology); and Purgatory, a nebulous state where progress was possible through the intercession of men or angels, and where prayers, masses and good wishes were instrumental in bettering the conditions of the inhabitants. This last was the plane of abode of the majority of men, since the majority are neither highly saintly or desperately wicked. The general conception was that these three planes of life were STATIC conditions made and maintained by God, and that the most individuals could do was to live in them, either in a state of blessedness, misery, or aspiration, as the case might be.

Despite the fact that the ideas of heaven and hell have undergone a tremendous change as the result of the coming of Modern Spiritualism, there still remains the idea of heaven and hell as STATIC and UNCHANGEABLE places, and yet when one comes to think of it, a "static place" is a contradiction in terms, since the whole of the bodies which compose the universe appear to be in a continual state of motion.

Now, it cannot be denied that one of the chief characteristics of man is his continuous effort to change and mould his environment in order to add to his comfort (or his imagined comfort) and well being. If a human being were transferred from Mars to this world, we should expect that the first manifestation of his humanity would be to bring about changes in the surface of the planet where he happened to drop; he would build himself a home or provide himself with clothes. Even the fabled Robinson Crusoe as soon as he landed upon his island set about to alter the conditions of that island, so as to make life more bearable and enjoyable for himself.

It never seems to enter the conception of the average individual that the spirit world, into which we shall presently pass, is quite as much a MAN-MADE world as is the world in which we at present dwell. If we can imagine this planet before human life developed upon it, we should find that it consisted of swamps and forests, of deserts and prairies without a pathway, of mountains and valleys; of a riot of verdure, in which plants and weeds fought for their

existence, and where wild beasts continuously preyed upon one another, making night hideous with their screams and howls, but the dweller in a civilised country to-day knows no such scenes, although he is living upon the same planet as his primitive ancestor. The average man to-day knows of a world of streets and houses, of well-made roads which run from end to end of the country, of land carefully divided into plots and fields, of plantations and growing crops, of drains and sanitation, of arable and pasture lands, of woodlands and moorlands, in which the majority of weeds have ceased to find an existence. In a word, we are living not in the world which God made in primitive times, but in a world which man has made. Since man has been endowed with the wonderful power of moulding his environment to his own needs, he has transformed malarial swamps into corn-bearing lands, forests into pastures, rivers into docks and harbours, and has even changed the watery wastes of the seven seas into charted oceans marked with lighthouses, so that he is enabled to find his way across them in limited time by means of a magnetic compass.

Man has taken the world and moulded it to his own needs, and he has done this because he is man, and possesses the power to bring his mind and will to the moulding of matter. He has annihilated the most ferocious of the wild beasts in all but a few of the countries of the world, and turned many of the useful wild animals into flocks and herds, which obey his will and supply his needs. He has transformed the wild rose into the latest specimen of rose culture, and has cultivated the wild fruits until they become the luxurious dessert fruits of the table. He has developed the wild grasses into wheat and barley, and is still continuing to improve the world in which he finds himself. To such progress there is no end.

And yet the average man still holds the opinion that when he passes out of this world he will lose all his intellectual capacity, his capacity to mould and form and build and control, and simply settle himself in a world where he will have nothing to do but to conform to the conditions which he finds existent there. If this were true it would only mean that man had ceased to be man, had lost his initiative, and had become a mere automaton. As long as the human race is characterised by intelligence, desire and idealism, so long will man strive to mould any environment he may find himself in, so that it may add to his own well being; and we shall never understand the nature of the spirit world until this conception takes the place of the medieval theology of the past. To imagine that God has created a spirit world and that man cannot alter it, is to misrepresent God, man and the spirit world. He who endowed us with the power to change the wild riot of nature into the sweet and smiling cornfields of a civilised country will expect us to continue our work in the higher regions of spiritual life. The pride of accomplishment is man's greatest glory. His creative power makes him the Son of God.

It will, of course, be argued that if God created the spirit world, it would be folly for man to attempt to improve upon it. Such argument means nothing. We might just as well argue that since God made this world we have no right to build houses or to instal drains and sanitation. The fact is, we have been endowed with certain powers, and those powers are as much a part of nature as the environment upon which they are exercised. Nothing is purposeless and vain, and man's greatest glory is the glory of achievement.

The spiritual betterment of man cannot take place unless it is accompanied by the spiritual betterment of his environment, and we imagine that when we get to the spirit world we shall be met very much as we should be by our relatives if we crossed to America, and we shall be shown not the original and primitive spirit world which was laid down in the thousands of ages long gone by, but the spirit world in which human beings have dwelt for many ages, and upon which the human mind has worked and left its mark; where every individual has, in a modified sense, his own environment as he has here, and yet where the environment of the individual is modified so as to enable him to have free and harmonious intercourse with his like, amongst the other tens of thousands of denizens of the greater world.



In a word, since man is man, and both by thought and action is a builder, he must build without as well as within, and we shall expect to find the spirit world as truly a man-made world as is that in which he dwell. The universe provides man with the raw material, out of which he must work out his own salvation, build up his own environment. Ideals can never be realised by sitting down and enjoying things. Ideals are only realised by work, effort and striving.

## CURRENT TOPICS.

**SIR OLIVER LODGE ON BROTHERHOOD.** "The New World" publishes a report of an address given by Sir Oliver Lodge on Naval Disarmament at the Friends' House, Euston, an address which was practically ignored by the press. The address is very similar to one which Sir Oliver broadcast some time ago. Sir Oliver endeavoured to show that the world is getting smaller. Since the modern developments of locomotion in the air, on the land, and on the sea, by wireless telegraphy, and other methods, men who live thousands of miles apart are being brought into close touch with one another, and consequently there is a greater need for neighbourliness amongst the nations of the world. Sir Oliver says, "Frontiers are a nuisance. Passports and customs houses are a limitation of the free and open interchange of commodities which sooner or later must take the place of our present national limitations. Trade is a mutual benefit, and the freer the interchange of goods, the better for all humanity. We must learn the art of living together for mutual assistance and mutual dependence."

**WE ARE ALL ONE.** Sir Oliver claims that "all humanity is a single unit, and should recognise itself as such. What benefits one benefits all." It is, of course, quite true that in the days gone by most of the nations were self-contained, and each nation regarded itself as a separate unit, distinct from every other, and often as having conflicting interests. Modern science is breaking down that barrier. In the course of a few days now one might visit every European capital, a thing unthinkable a few years ago. Sir Oliver points out that science and literature and the arts have no boundaries. The works of every genius belong to the whole world, no matter what the accident of his nationality may be. The planet is too small for sub-divisions and international quarrels. Sir Oliver looks forward to the time when all armaments will be scrapped, for the same reason that no man keeps a revolver in his house to protect himself from his next-door neighbour, because he recognises that, in the main, his neighbour's interests and his own are best maintained by peace and concord, and Sir Oliver concludes with the words, "Depend upon it, we shall be helped in our unselfish endeavours by higher powers."

**INVESTIGATION NEEDS ABILITY AND EXPERIENCE.** The Rev. Arthur Ford, speaking at the Wisconsin State Convention, U.S.A., spoke of the difficulties of mediumship. He says: "We often see mediums treated with a slightly veiled contempt by many persons who talk most loudly about the wonderful message." We see sensitive men and women subjected to indignities of the grossest kind. We see unintelligent investigators torturing a delicate and highly-organised sensitive very much as a vivisectionist tortures a guinea pig in his laboratory. To such a pass have things come that it is an almost unwritten law among mediums that they will not submit themselves to the crudely blundering officials of these so-called Societies for Research. It was not always thus. There was a time when the Societies for Psychical Research had as investigators men of real attainments, scientific training, and an intelligent appreciation of their task. To-day there are some so-called psychical research societies which are largely manned by magicians, vaudeville performers, engineers, and a number of neurotic women. The real knowledge of things psychical does not come from such sources." Mr. Ford does

not decry scientific investigation, but we think he is right in demanding that those who set themselves up as investigators should at least show that they possess some qualifications for the task they undertake. The case is probably worse in America than it is in England, but it is sufficiently bad even here. A medium is a most delicate instrument for the production of the most delicate phenomena, and delicate instruments should be handled by those who have fitted themselves for the task. There are far too many people who want to use mediums as playthings for a leisure hour.

### TELEPATHY AMONGST ANIMALS.

In a fascinating volume, "Life Stories of Big Game" (Witherby, 10s. 6d.), Mr. W. S. Chadwick gives a vivid insight into the lives of wild creatures in Africa. Mr. Chadwick claims that many animals, particularly elephants, have telepathic powers, and in many cases he has found that animals have no difficulty in communicating to one another information concerning the places where food is to be found, or where dangers exist. He suggests too, that it is not always necessary for these beasts to come into actual contact with one another in order to communicate. Rather he favours the idea that telepathic powers can operate over a distance with many of the higher grades of wild beast, very much in the same way as it operates in the case of man. Mr. Chadwick has many interesting stories to tell, in which he adduces a good deal of evidence to this end, and, of course, the literature of the world is rich with such instances.

**"ALL ARE BUT PARTS OF ONE STUPENDOUS WHOLE."** Mankind has been too prone to regard the lower animals as a form of life separate and distinct from that of his own, and yet if the basic principle of evolution is true, and the body of man has evolved from lower forms of animal life, whilst his intelligence is but the fruit of the instinctive and receptive powers of the lower animals then there is a sense in which we can say that the potentialities of all that man possesses may have an existence in the brute creation. In fact, if we force the argument to its last degree, it will be found, as we have always asserted, that "all life is one life." Out of one centre came all that is, and to that centre all will return. If immortality means anything, it means that. Whilst in the realm of intelligence and reason man stands superior to any other physical creation, yet there are many forms of perception and activity in which the animal creation is far in advance of us. The migratory powers of birds, the organisation of the hive, the homing instinct of the pigeon, the sense of sight and smell possessed by some of the animals make the highest attainments of man look like a poor thing. In a word, the universe is full of potentialities, and time and experience are but the conditions under which those potentialities will be realised.

**THE Rev. Charles Tweedale**, whose lecture at the Houldsworth Hall is reported elsewhere in this issue, is anxious to hear from clairvoyants who saw spirit forms at the meeting. Mediums intending to respond should address their letters to the Vicarage, Weston, Otley, Yorks.

**ALWAYS SPEAKING TRUTH.**—There are many who think this is not good. Sometimes it causes pain, which could be avoided were only half a truth told. However much this may seem so, it will never be so good as the whole truth. If the truth could cause pain, it would be better to remain silent. There will come times in everyone's life when the test will come. Rather say nothing, than tell half the truth, for that is almost equal to telling a lie.—**TRUTH BEARER.**

**ALWAYS.**—If people always did good, how much misery would be avoided. Some seem to think that if they do a good thing now and again, that is all that is required of them. Everyone does good at one time or another, but how much better it would be if they did it always. This is not easy to do, but the reward is great, for God will give His "Well done, good and faithful servant; enter thou into the joy of thy Lord."—**TRUTH BEARER.**



## A WONDERFUL SEANCE.

### MATERIALIZATION AND VOICE PHENOMENA.

A GROUP comprising fifteen helpers of London's "Medicine Man" held a materialisation seance recently, when some outstanding phenomena were obtained.

The medium (who does not wish publicity) was roped in his chair. In less than a quarter of an hour his coat was thrown from the cabinet on to the knees of the man who had secured him. The phenomena were maintained in unbroken sequence for three hours. In all eight spirits manifested, three of whom were fully materialised.

"Medicine Man" showed himself to each member of the circle, coming first in his native body, a tall and powerful figure, and again in his celestial robe. The floor was shaken by his heavy footsteps. He drew a portion of his robe over an illuminated cardboard square, termed a slate, which showed through the tissue. He patted me on the head, took another sitter's hand and placed it on his arm and chest to demonstrate their reality. Then he playfully rubbed a slate on "Sunshine's" nose and face, and on returning to the cabinet pushed his hands through the curtain and vigorously rubbed the head of his medium.

Another visitor was a big, powerful son of the East, who showed himself plainly to each member of the circle, and on his second round used the two slates so that he might be more plainly seen. He patted me on the head, and passed a large, warm, fleshy hand round my face. He pulled the moustache of another sitter, and slapped his cheek in a friendly way. He placed his foot on a slate upturned on the floor, so that all might see its form. Finally he put his arms round the "Medicine Man's" medium and gave him a hearty kiss.

Then came the beautiful form of a young dancer, who passed slowly round the circle, handling an illuminated slate as if it were a fan, showing the contour of the figure, with a natural easy grace. When I spoke to her in her native tongue, she crossed the circle and rattled the slate on my head. Then placed the slate on her own head, and passed it round her face.

A little black girl also manifested, tapping me on the knee and putting a cold hand on mine. She amused herself by removing one of the sitter's glasses, and when requested to return them, placed them upside down on his nose. She dexterously unfastened and removed a gold bangle from "Sunshine's" wrist. This was fastened by a padlock with a spring catch, and had to be taken off without breaking contact of the hands of the next sitter. The bangle was then placed in the hand of that lady's husband. She put the medium's watch and chain and pencil in my pockets, removing a card from me, which she gave to another sitter. She also distributed a large bunch of flowers lying in the middle of the circle.

Two illuminated trumpets were in the air at the same time, with two different spirits using them.

A lady friend who passed over last August, spoke to my wife, and was requested to find me in the circle. The trumpet floated round the sitters until it reached me, when its movements plainly manifested affection, and a loud kiss was heard.

### THE SEANCE DISCUSSED.

The spirit of a young soldier, who had previously manifested, thanked "Sunshine" for all she had done for him, and, using the trumpet, strongly demonstrated to her his keen appreciation of the loving help he had received.

Other manifestations included the dancing of a slate on the floor around the trumpet, and the playing of a toy musical box in time with the hymns which were being sung. Toy bells were shaken, and a magnetic battery wound up, whilst the curtains of the cabinet were blown into the circle and flapped boisterously several times.

An interesting and humorous conversation was carried on with the medium's control at the commencement and finish of the meeting, and finally another control closed the circle with an impressive benediction.

As we failed to submit the medium's skin to a microscopic examination, the scientists will have no use for this

record, but the experienced Spiritualists will realise that valuable results follow when good "conditions" are provided. Love and mutual confidence are essentials to success.

The following day "Medicine Man" discussed the details of the seance. He expressed his delight at being able to manifest his full size, stating that he required materials sufficient for two ordinary sized bodies, as on the previous occasion of his manifestation he was only able to make small body owing to insufficient ectoplasm. He added that even this time there was not sufficient to complete him, so he had to appear with a small head. He said he was much amused to watch the Easterner making a body for him, throwing a bit more here and there to build the form as required. He told us the material used was drawn from the ether, then covered with a mixture composed of materials drawn from the bodies of the medium and ourselves, and finally over-covered by himself.

When asked why the little lady manifested in the way she had done, he said that she, like many on the earth plane to-day had thought that she would lie in the grave for thousands of years, but, rejoicing to find how different was the reality, she desired to help us to understand that death was not the end.—W. H. B.

## A LYCEUM EXPERIENCE.

BY A BYSTANDER.

MANY inquiries among members of various Spiritualist circles as to the "modus operandi" of Lyceums, has given very little information. Reading the "Lyceum Manual" rather increased my perplexity, but a casual visit to the Spiritualist Church in Rochester Square, N., on a recent Sunday evening was a revelation, for the service was conducted and carried out by the members of the Lyceum. The writer, whose experience of the orthodox Sunday school goes back for nearly sixty years, was very agreeably surprised as to the method and results of the training afforded the children, and it may be of interest to a number of the readers of THE TWO WORLDS to share with the writer the pleasure of that evening.

The children, about thirty in number, opened with an invocation and by what is known as a "salutation," or rather, to my way of thinking, an expression of faith or principles on which the Lyceums are founded. Part singing, repetition of passages of poetry or prose by individuals, together with original remarks on same, was a remarkable exhibition of initiative and self-possession, and the capacity of self-expression was most pleasing.

The following paper was read before a full church, between 200 to 300 being present, it was no small task for little Doris Roberts, now in her twelfth year, and the writer is assured it is the individual work of the child without any assistance from her elders. The subject was "The Lyceum: Its Work and Objects," and the paper was excellently rendered. Doris read:—

"One day in August my grandmother told me that she was going in the evening to a Spiritualist Church in Rochester Square. She went, and came back with the news that there was a Lyceum at three o'clock every Sunday. As I wanted to go to a Sunday school, I came here, and now I like the Lyceum so much I would not miss it if I could help it.

"We use a Manual specially prepared for use in the Lyceum. It contains Silver and Golden Chain Recitations as well as songs, which we use for marching. We have calisthenics for exercising various portions of our bodies, which make us very hot, but are very good for us. At the beginning and end of each session we recite the opening and closing salutations.

"This is a school of liberal and harmonious education, meaning that, unlike some schools, we are allowed freedom and are not forced to believe in any particular creed. We are encouraged to say what we think, and if we have a nice little idea we may say what it is, and it is discussed at the meeting. We all work together, there is no quarrelling or disputing, because we all try to help each other. We



have singing, too, and as singing makes us happy, we are trying to do more.

"One thing which is so nice about the Lyceum is there is so much variety, and, to me anyhow, it is never dull or dry. It is so different from school work, and that adds to its beauty.

"Another nice part of the session is 'Pearls.' A 'Pearl' is a happy thought expressed in words. It need not be from the Bible. The children find a suitable 'Pearl' during the week and say it on Sunday, when they may explain it also. The great characteristic of the Lyceum is that it teaches a great religion of reason, goodness, beauty, and last, but not by any means least, truth. I think its aim is to make all its members, whether teachers or learners, to become true Spiritualists.

"We are at present all striving for the Silver Bell. It is a competition between all the Lyceums who wish to enter. The best will be rewarded, and hold the Silver Bell for one year.

"Spiritualists Sunday schools are necessary, because the orthodox Sunday schools do not teach the same as the spirit people teach us and reveal concerning the after life. The Lyceum's object is to cultivate the health of the body, purity of thought and desire, love of truth in all we say, justice to all in what we do, leading to sweet reasonableness and spirituality.

"The man who first established the Lyceums was Andrew Jackson Davis, who was a very good seer indeed. (A seer is one who sees spirit people and things appertaining to the Summerland.)

"Andrew Jackson Davis received his knowledge of the Lyceums by visions and visits in spirit to the part of the spirit world where spirit children are taught and informed of all the necessary things which are to fit them for the duties of their life. He saw many spirit children in large and beautiful halls. There were groups of children, and each group was under the care of a leader, who imparted information to them, and then allowed them to express their ideas and thoughts thereon. This was not the only method of instruction. The children went through some beautiful marches, illustrating the motions of the planets round the sun, or some other lesson in geography. He also observed that each group was headed with a banner of a given colour, and that each child in that group wore a sash or badge of the colour of the banner. He also found that there was a language of colours in the spiritual world, and each group wore a colour which symbolised its degree of spiritual unfoldment.

"The marches are not performed in the same kind of halls as ours. Their halls are large and beautiful, and surrounded by large gardens, where fountains play, birds sing, flowers bloom, and waters ripple. He also saw the Lyceum members marching in perfect order to visit other Lyceums and give their greetings.

"Mr. Andrew Jackson Davis described and first held a Lyceum at Dodworth Hall, New York, U.S.A., on Jan. 25th, 1863. The Lyceum originated in a spiritual revelation, which shows that God's will is done on earth. The world is deeply indebted to Andrew Jackson Davis for his beautiful visions."

Miss Doris resumed her seat amid expressions of approval and sincere congratulations. Several part songs and solos were rendered by the members, and a few remarks from secretarial friends connected with the Lyceum movement brought a most interesting evening to a close.

The writer would beg to suggest to readers who, unlike himself, may not be hampered by the penalty of the years, to pay personal visits and help in a movement that promises so much for our rising generation.



THE soul of each of us is an immortal spirit, and goes to other immortals to give an account of its actions.—PLATO.

THE man who constantly contends against evil, morally and physically, outwardly and inwardly, may fearlessly face death, well assured that radiant spirits will lead him across the luminous bridge into a paradise of eternal happiness.—ZEND-AVESTA.

## LONDON DISTRICT COUNCIL.

THE annual general meeting of the London District Council of the Spiritualists' National Union was held on Wednesday, March 26th, under the presidency of Mr. F. Whitmarsh, supported by the members of the Committee. The roll call revealed 52 delegates, representing 36 churches and 25 associate members.

The proceedings opened with prayer by the President, after which a cordial greeting was given to the new delegates and associates.

The business of the meeting proceeded with the passing of the minutes and the Secretary's report. The latter stated that the work of the Council was steadily increasing; much good had been done, especially in propaganda, and the thanks of the Council must be recorded to Messrs. Hannen Swaffer and Maurice Barbanell for the immense sacrifice they have made and the valuable services they have rendered for the cause of Spiritualism.

The Treasurer's report was very satisfactory, and showed a good financial position. The various reports of the other activities of the Council, such as the Social, Discussion Group, Outdoor Debating, etc., were also much appreciated, and recorded with many thanks.

Various suggestions were made as to future work of the Council, and the President's address was received with hearty applause.

Mr. Whitmarsh referred to the fact that in the earlier days of Spiritualism much attention had been paid to the development of clear hearing and seeing. Although these gifts were almost indispensable to the movement, there was, in his opinion, a great need for the development of certain other attributes. Foremost amongst these was the cultivation of clear speaking and thinking. Spiritualism had grown in numbers, but had failed to grow in proportion. As a result they had to-day numerous sects within their own domain, some of them quite contrary in outlook and character. There was a disruptive process, he feared, proceeding.

One of the most difficult problems they had to combat was the tendency to confusion by the use of the title "Christian" Spiritualist. He thought that churches should not too readily accept new converts as full members, for there was always the danger of their retaining old and discarded theological conceptions, and thus marring their Spiritualism. He did not think that enough time was devoted to expounding the Spiritualists' seven principles. During his presidency of a church he must have listened to some 500 addresses, but the occasions on which the principles were expounded were surprisingly few. If they attended to points such as these the status of the movement would benefit, and the interests of true and sincere Spiritualists would be better catered for.

The election of officers took place, and the following were returned: President, Mr. F. Whitmarsh; vice-presidents, Messrs. Barbanell and H. Boddington; treasurer, Mr. E. Tyler; secretary, Mr. H. N. Bolton; area representative, Mr. M. Barbanell; councillors, Mesdames M. Maunder and M. Clempson, Miss H. Moorcroft, Messrs. F. Bell, W. Clements, H. Gilhespie, W. J. Humphries, E. Sisson, J. Stewart, and J. Taylor.



EARTH is a book in God's hand. Time turns the pages; eternity gives the review.

I SHALL go not only to meet great men, but also my son. His spirit, looking back upon me, departed to that place whither he knew that I should come, and he has never deserted me.—CATO.

THE NINTH PLANET.—Andrew Jackson Davis, in "Nature's Divine Revelations" (N.Y., 1847, pp. 161 and 165) announced the ninth planet. He also, in the same lecture, announced the eighth in March, 1846, six months before Adams and Leverrier, but the date of imprint favoured scepticism. Now the sceptic is silenced. It is proposed to call the ninth planet by the name of its discoverer. Its discoverer was Andrew Jackson Davis. Let every Spiritualist call it DAVIS.—A. J. EDMUNDS.



**SOCIETY ADVERTISEMENTS.**

**South Manchester National Spiritualist Church and Lyceum,**  
PRINCESS HALL, PRINCESS ROAD,  
MOSS SIDE, MANCHESTER.

SUNDAY, MAY 11TH, at 2-30, LYCEUM.  
At 6-30 and 8-15, MR. TOMMEY  
(of Leek).

MONDAY, at 3, MRS. BUCHAN.  
At 8, MEMBERS, CLASS.

TUESDAY, at 8, OPEN CIRCLE.

THURSDAY, at 3 and 8, MISS BARTON.  
FRIDAY, at 8, WHIST DRIVE, 1s. each.  
SUNDAY, MAY 18TH, MRS. SMETHURST

**Manchester Central Spiritualist Church,**  
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, MAY 11TH, at 11 and 6-30,  
also MONDAY, MAY 12TH, at 8,  
MRS. RUTH DARBY.

WEDNESDAY, at 8, LITERARY and  
DISCUSSION MEETING.

MR. C. GRAFTON GREEN, "How a  
Newspaper is Produced."

SUNDAY, MAY 18TH, MR. ARTHUR  
WHYMAN.

Silver Collection at all meetings.

**Manchester Society of Spiritualists,**  
38, MASKELL STREET.

SATURDAY, MAY 10TH, at 7-30, DANCE.  
Nemo Five Band. 1/3 inclusive.

SUNDAY, MAY 11TH, at 10-30, LYCEUM.  
At 3, OPEN CIRCLE.

At 6-30, LYCEUM OPEN SESSION.  
MONDAY, at 8, MRS. FELLOWS.

TUESDAY, at 7-30, WHIST DRIVE, 6d.  
WEDNESDAY, 3 & 8, MRS. LANGFORD.

SUNDAY, MAY 18TH, MRS. M. BRIGGS.

**Collyhurst National Spiritualist Church**  
COLLYHURST ST., MANCHESTER.

SUNDAY, MAY 11TH, at 10-30, LYCEUM.  
At 3, 6-30 and 8, MR. ARSTALL.

MONDAY, at 3 and 8, MRS. WILLIAMS.

TUESDAY, at 8, WHIST DRIVE, 1/-.  
WEDNESDAY, 3 & 8, MISS J. RENTON.

SUNDAY, MAY 18TH, MRS. BROWN.

**Longsight National Spiritualist Society**  
SHEPLEY STREET (opposite Pit  
Entrance, King's Theatre).

SUNDAY, MAY 11TH, at 2-30, LYCEUM.  
At 6-45 and 8, MR. R. MOSS.

MONDAY, at 8, OPEN CIRCLE FOR  
HEALING and CLAIRVOYANCE.

TUESDAY, at 8, MRS. WILMOTT.  
WEDNESDAY, at 3, MR. ELY.

Proceeds for Building Fund.  
THURSDAY, at 8, MRS. MAYHEW.

SATURDAY, at 8, OPEN CIRCLE.  
SUNDAY, MAY 18TH, MRS. SKEER.

**Miles Platting Progressive S. Church**  
COGLAN STREET, LODGE STREET.

SUNDAY, MAY 11TH, at 6-30 and 8,  
MISS HALLAS.

MONDAY, at 3 and 8, MISS SELLERS.

WED. and SAT., at 8, PUBLIC CIRCLES.

THURSDAY, at 3 and 8, MR. ROACH.

SUNDAY, MAY 11TH, MR. J. HALLAS.

**Moss Side Progressive Lyceum Church**  
Above 64A, GT. WESTERN STREET.

SUNDAY, MAY 11TH, at 2-30, LYCEUM.  
At 6-30 and 8-15, MR. T. CONNOR.

TUESDAY, at 8, OPEN CIRCLE.

THURSDAY, at 3 and 8-15, MRS.  
WORTHINGTON.

SUNDAY, MAY 18TH, MISS J. RENTON.

**Moston Spiritualist Church and Lyceum**  
CHURCH LANE, MOSTON.

SUNDAY, MAY 11TH, at 10-30, LYCEUM.  
At 3, MRS. LONG.

At 6-30, MR. W. OGDEN.  
WEDNESDAY, at 8, MISS MILES.

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**Pendleton Spiritualist Church,**  
94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, MAY 11TH, at 6-30,  
USUAL SERVICE.

MONDAY, at 3, OPEN CIRCLE.

WEDNESDAY, at 3, SERVICE.

At 7-30, HEALING, MR. JENKINSON.

THURSDAY, at 8, MISS SANDIFORD.

FRIDAY, at 8, MRS. WOLFENDEN.

LYCEUM every SUNDAY at 2-30.

**Salford Central Spiritualist Church,**  
ST. PHILIP'S PLACE, CHAPEL STREET.

SUNDAY, MAY 11TH, at 2, LYCEUM.  
At 3-15, CIRCLE, MR. BOLD.

At 6-30 and 8, MRS. ROBERTS.

MONDAY, 3 & 8, MRS. WOLFENDALE.

TUESDAY, at 8, CIRCLE, MR. MINNERY.

WEDNESDAY, at 3 and 8, MRS. KELLY.

THURSDAY, at 8, MEMBERS' CLASS,  
Conducted by MRS. LEE.

SUNDAY, MAY 18TH, MISS SANDIFORD.

Every SATURDAY, at 7-30, SOCIAL.  
1/-, Refreshments included.

**Bournemouth Spiritualist Mission,**  
CHARMINSTER RD. (opposite Richmond  
Wood Road), BOURNEMOUTH.

SUNDAYS at 11 and 6-30,  
ADDRESS and CLAIRVOYANCE.

TUESDAYS at 7-30 & THURSDAYS at 3,  
CLAIRVOYANCE and SPIRIT MESSAGES.

THURSDAYS, at 7-30, ADDRESS and  
CLAIRVOYANCE.

Local Clairvoyant: MRS. W. G. HAYTER

**Bournemouth Spiritualist Church,**  
(Affiliated to the S.N.U.)  
16, BATH ROAD.

Resident Minister, MR. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.  
TUESDAY, at 8, PHENOMENA.

THURSDAY, at 3, PHENOMENA.  
At 8, EDUCATIVE LECTURE and  
DISCUSSION.

FRIDAY, at 6, HEALING. Guild in at-  
tendance to give treatment to sufferers

**Brighton Central Spiritualist Church,**  
CENTRAL HALL, 147, NORTH STREET  
(Facing Ship Street).

SUNDAY, MAY 11TH, at 11-15 and 7,  
MRS. FILLMORE.

Address and Clairvoyance.

MONDAY, at 8, HEALING CIRCLE.

THURSDAY, at 8, ADDRESS and  
CLAIRVOYANCE.

**National Spiritualist Church, Brighton,**  
MIGHELL STREET HALL.

SUNDAY, MAY 11TH, at 11-15 and 7,  
MRS. F. TYLER.

Address and Clairvoyance.

MONDAY, at 7-45, PUBLIC HEALING  
CIRCLE.

WEDNESDAY, at 8, PUBLIC MEETING.

**Eastbourne Spiritualist Society,**  
DICKENS FELLOWSHIP HALL,  
UPPERTON ROAD.

SUNDAY, MAY 11TH, at 11 and 6-30,  
MR. GEORGE PRIOR.

At 3-30, MR. AKEHURST.

After-Circle at 8.

**Isle of Wight.**  
**Ryde National Spiritualist Church,**  
BELVEDERE HALL, BELVEDERE ST.  
RYDE, I.O.W.

SUNDAY, MAY 11TH, at 6-30,  
SERVICE.

At 3, LYCEUM.  
THURSDAY, at 7, SERVICE.

**How to Train the Memory.** By H.  
ERNEST HUNT. 1/1½, post free.

**SOCIETY ADVERTISEMENTS.**

**Kenton Spiritualist Church,**  
NORTHWICK PARK HALL.  
Stations: Northwick Park (Met.) and  
Kenton (Bakerloo).

SUNDAY, MAY 11TH, at 6-30,  
MISS EVA CLARK.

Address and Clairvoyance.

TUESDAY, at 3, LADIES' MEETING.

THURSDAY, at 8, MRS. STOCKWELL,  
Psychometry.

**Ramsgate National Spiritualist Church**  
CHATHAM STREET, RAMSGATE.

SATURDAY, MAY 10TH, at 7, and  
SUNDAY, MAY 11TH, at 3 and 6-30,  
MRS. PODMORE.

**Richmond Spiritualist Church,**  
(THE FREE CHURCH)  
ORMOND ROAD, RICHMOND, SURREY.

SUNDAY, MAY 11TH, at 7,  
MR. T. W. ELLA, Trance Address.

WEDNESDAY, at 7-30, MRS. BOLAM,  
Psychometry.

**Southend Spiritualist Church,**  
CORNER OF HILDVILLE DRIVE and  
WESTBOROUGH ROAD, WESTCLIFFE  
(near Chalkwell Park).

SUNDAY, MAY 11TH, at 11 and 6-30,  
MR. HORACE LEAF.

THURSDAY, at 8, MISS THORNDICK.

**Sutton Spiritualist Society,**  
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, MAY 11TH, at 6-30,  
MRS. B. STOCK,

Address and Clairvoyance.

SUNDAY, MAY 18TH, MRS. PODMORE,  
Address and Clairvoyance.

**Worthing Spiritualist Church,**  
GRAFTON ROAD.

SUNDAY, MAY 11TH, at 11 and 6-30,  
MADAME ESTA CASSEL.

THURSDAY, at 3, MEMBERS ONLY.

At 6-30, for Public, MR. P. SCHOLEY.

**Barnsbury Spiritual Church,**  
78, ROMAN RD. (opposite CALEDONIAN  
RD. TUBE STATION), N.7.

SUNDAY, MAY 11TH, at 7,  
MR. COLEMAN,

Address and Clairvoyance.

At 3, OPEN HEALING CIRCLE.

WEDNESDAY, at 8, OPEN DEVELOPING  
CIRCLE.

SUNDAY, MAY 18TH, MR. MARISINI.

**Barking Christian Spiritualist Church**  
MUNICIPAL RESTAURANT, EAST ST.  
BARKING.

SUNDAY, MAY 11TH, at 6-30,  
MR. POTTER,

Address and Clairvoyance.

Circle follows Service.

MONDAY, at 3, LADIES' OWN,  
MRS. GOODE.

WEDNESDAY, at 8, MRS. MOTE.

**Battersea Spiritualist Church,**  
BENNERLEY HALL, BENNERLEY ROAD,  
NORTHCOLE ROAD, BATTERSEA  
(Affiliated to S.N.U.).

SUNDAY, MAY 11TH, at 11,  
MR. BURTENSHAW, Address and  
Clairvoyance.

At 3, LYCEUM.

At 6-30, MR. EDMUND SPENCER,  
Address and Clairvoyance.

MONDAY, at 3, MISS L. THOMAS.

THURSDAY, at 8, MRS. V. CROXFORD,  
Clairvoyance.

**Our New Pamphlet List** sent post  
free on receipt of post card.



**SOCIETY ADVERTISEMENTS.**

**Battersea Christian Spiritualist Church,**  
UNITY HALL, FALCON GROVE,  
Near CLAPHAM JUNCTION, S.W.

SUNDAY, MAY 11TH, at 11, CIRCLE.  
At 6-30, MISS HELEN WRIGHT,  
Address and Clairvoyance.  
MONDAY, at 2-30, LADIES' MEETING.  
SATURDAY, at 7-30, HEALING CIRCLE  
and PSYCHOMETRY.  
SUNDAY, MAY 18TH, MRS. CALWAY.

**Bounds Green Christian Spiritualist Church**

CANNING HALL, CANNING CRESCENT,  
HIGH ROAD, WOOD GREEN.

SUNDAY, MAY 11TH, at 7,  
MR. G. T. WYATT.  
SUNDAY, MAY 18TH, MRS. S. D. KENT.  
MUSIC BY ORCHESTRA.

**Bowes Park and Palmer's Green Spiritualist Church,**

SHAFTESBURY HALL, BOWES PARK.

SUNDAY, MAY 11TH, at 11,  
MISS F. MORSE.  
At 7, MR. & MRS. PULHAM.  
WEDNESDAY, at 8, MRS. ARNOLD,  
at Shaftesbury Hall, adjoining Bowes  
Park Station.  
LYCEUM every SUNDAY at 3.

**Brixton Spiritual Brotherhood Church,**  
STOCKWELL PARK RD., BRIXTON, SW9.

SUNDAY, MAY 11TH, at 11-15, SERVICE  
At 3, LYCEUM.  
At 7, MISS L. THOMAS,  
Address and Clairvoyance.  
MONDAY, at 7-30, LADIES' PUBLIC  
CIRCLE.  
TUESDAY, at 8, MEMBERS' CIRCLE.  
THURSDAY, at 8, PUBLIC CIRCLE.

**Central London Spiritualist Society,**  
102, GREAT RUSSELL ST., W.C.1.  
(Note New Address.)

FRIDAY, MAY 9TH, at 7-30,  
MRS. M. GOODE.  
SUNDAY, MAY 11TH, at 7,  
MRS. R. R. THORNTON.  
FRIDAY, MAY 16TH, MISS F. MORSE.  
SUNDAY, MAY 18TH, MRS. M. MORRIS.  
After-Circle follows Sunday's Service.

**Chiswick Christian Spiritualist Church**  
HARVARD TOWERS, 56, HARVARD RD.  
(off Wellesley Road, in rear of  
Gunnersbury Station).

SUNDAY, MAY 11TH, at 11,  
MR. WELLS.  
At 7-45, MR. RONALD BRAILEY.  
WEDNESDAY, at 8, MRS. HAMMERTON.

**Clapham Spiritualist Church,**  
Opposite CLAPHAM NORTH STATION,  
BEDFORD ROAD, CLAPHAM, S.W.4.

SUNDAY, MAY 11TH, at 11, OPEN  
CIRCLE. At 3, LYCEUM.  
At 6-45 for 7, ALD. D. J. DAVIS, J.P.  
MONDAY, at 3, LADIES' MEETING.  
At 8, HEALING CIRCLE. Available to all.  
FRIDAY, at 8, SERVICE AS USUAL.  
SUNDAY, MAY 18TH, MR. F. HARROW.

A Short Discussion Class Session will  
commence on May 29th at 8. MR. H.  
BODDINGTON will open.

**Croydon National Spiritualist Church,**  
BROAD GREEN HALL, HANDCROFT RD.  
near junction London Rd., West Croydon  
(one minute walk from Broad Green  
Tram and Bus Station).

SUNDAY, MAY 11TH, at 6-30,  
MR. A. VOUT PETERS,  
Address and Clairvoyance.  
WEDNESDAY, at 7-45, MRS. D. MIDDLE-  
TON KENNEDY, Clairvoyance.  
THURSDAY, at 3, LADIES' MEETING.  
SUNDAY, MAY 18TH, MR. T. W. ELLA.

**SOCIETY ADVERTISEMENTS.**

**Cricklewood Christian Spiritualist Soc.,**  
ASHFORD HALL, 41, ASHFORD ROAD,  
CRICKLEWOOD, N.W.2.

SUNDAY, MAY 11TH, at 6-30,  
SERVICE.  
Address and Clairvoyance.  
WEDNESDAY, at 3, CIRCLE.  
At 8, SERVICE.

**Crouch End Spiritualist Society,**  
FELIX HALL, FELIX AVENUE, CROUCH  
END.

SUNDAY, MAY 11TH, at 7,  
MRS. GOODE.  
THURSDAY, at 8, MISS MARIAN  
MORETON.

**Ealing Spiritualist Church,**  
8, BAKERS LANE, BROADWAY, EALING

SUNDAY, MAY 11TH, at 11-15,  
MR. FORDER. At 3, LYCEUM.  
At 7, MRS. G. COOKE.  
WEDNESDAY, at 8, MR. SCHOLEY.  
SUNDAY, MAY 18TH, MR. G. PRIOR.

**The Spiritualist Fellowship**  
(KENTISH TOWN), "THIRTEEN, MOR-  
TIMER TERRACE, HIGHGATE ROAD.  
Cars 7, 15, 25, Gordon House Stop.

Sundays at 7, Thursdays at 3 and 8.

SUNDAY, MAY 11TH, MR. R. R.  
THORNTON.  
THURSDAY, PHEMONENA.  
SUNDAY, MAY 18TH, MRS. Y. STOTT

**Finchley Spiritual Mission,**  
FERN BANK HALL, GRAVEL HILL,  
MENDON LANE, CHURCH END, N.3.  
(Trams & Buses to "Queen's Head.")

SUNDAY, MAY 11TH, at 7,  
REV. E. B. WHITFIELD.  
THURSDAY, at 8, MR. E. SPENCER,  
Address and Clairvoyance.

**Forest Hill Christian Spiritualist Church**  
BEADNELL ROAD, FOREST HILL, S.E.23

SUNDAY, MAY 11TH, at 11-15, PUBLIC  
CIRCLE. At 3, LYCEUM.  
At 7, MRS. W. EDWARDS.  
TUESDAY, at 3, MRS. BROWNJOHN.  
At 7-30, HEALING CIRCLE.  
THURSDAY, at 8, MRS. E. E. BALMER.

**Fulham Spiritualist Society,**  
12, LETTICE STREET, PARSONS GREEN.

SUNDAY, MAY 11TH, at 11-30, CIRCLE.  
At 3, LYCEUM.  
At 7, MR. M. GITTLESON.  
THURSDAY, at 8, MR. G. PRIOR.  
SUNDAY, MAY 18TH, MME. A. DE  
BEAUREPAIRE.

**Hackney Spiritualist Church,**  
240A, AMHURST ROAD, N.16.

SUNDAY, MAY 11TH, at 3, LYCEUM.  
At 7, MR. H. BOLTON.  
MONDAY, at 8, MRS. M. RADLEY.  
TUESDAY, at 8, MEMBERS ONLY.  
WEDNESDAY, at 8, FREE HEALING.  
THURSDAY, at 8, OPEN CIRCLE.  
Silver Collection.  
FRIDAY, at 8, LYCEUM MEETING.  
SUNDAY, MAY 18TH, MRS. BEAUMONT-  
SIGALL.

**Hackney Independent Lyceum Church**  
PEMBURY HALL, 41, PEMBURY ROAD  
(First Gateway on left in Downs Park  
Road).

SUNDAY, MAY 11TH, at 3, LYCEUM.  
At 6-30, MRS. CORNWALL,  
Address and Clairvoyance.  
OPEN CIRCLE after Service.  
THURSDAY, at 8, SPECIAL LECTURE by  
MRS. JAMES SCOTT on "What Do We  
Mean by Personality?" Admission  
by Ticket.  
SUNDAY, MAY 18TH, MISS GOLDSMITH.

**SOCIETY ADVERTISEMENTS.**

**Hanwell Spiritualist Church,**  
120, UXBRIDGE ROAD.

SUNDAY, MAY 11TH, at 7,  
MRS. ARNOLD.  
WEDNESDAY, at 3, MISS FALLOWS.  
THURSDAY, at 8, MR. W. D. WILDE.  
SUNDAY, MAY 18TH, MRS. HOLLOWAY.

**Harringay Christian Spiritualist Mission**  
1, SALISBURY PARADE, ST. ANN'S RD.  
(Side Door, Boot Shop).

SUNDAY, MAY 11TH, ANNIVERSARY  
SERVICES.  
At 11 and 7, MISS MADDISON.  
TUESDAY, at 8, FREE HEALING CIRCLE.  
MR. CUMINGS in attendance.  
WEDNESDAY, at 8, MRS. WRATHELL.

**Harrow Spiritualist Society,**  
GREENHILL HALL, STATION ROAD,  
HARROW-ON-THE-HILL.

SUNDAY, MAY 11TH, at 6-30, ADDRESS.  
WEDNESDAY, at 8, SOCIAL.  
SUNDAY, MAY 18TH, MR. HAROLD  
CARPENTER, Address.

**Hendon and Golders Green National Spiritualist Fellowship.**

THE LIBERAL ROOM, 1, BELL TERRACE,  
HENDON  
(Opposite "The Bell" bus stop).

SUNDAY, MAY 11TH, at 6-45,  
MR. STEBBENS.  
SUNDAY, MAY 18TH, MISS J. PROUD.

**Hounslow Spiritual Mission,**  
Corner of DOUGLAS ROAD, HANWORTH  
RD. (opposite Congregational Church).

SUNDAY, MAY 11TH, at 6-45,  
MRS. MAUNDER.  
Speaker and Demonstrator.  
WEDNESDAY, at 3, LADIES' GUILD.  
MRS. GARNER. At 8, MISS PROUD.

**Ilford Psychical Research Society,**  
CLEMENTS ROAD, ILFORD.

SUNDAY, MAY 11TH, at 7,  
MRS. L. LILLY (THE HEALER).

THURSDAY, at 3, MRS. E. CLEMENTS,  
Address and Clairvoyance.  
FRIDAY, at 8, MRS. A. TUFFNELL,  
Address and Clairvoyance.

**Independent Spiritualist Church,**  
NEW MORRIS HALL, BEDFORD ROAD,  
CLAPHAM, N.

SUNDAY, MAY 11TH, at 6-45,  
MR. RICHARDS,  
Address and Clairvoyance.  
THURSDAY, at 7-45, PSYCHOMETRY.  
SUNDAY, MAY 18TH, MRS. EDWARDS.  
LYCEUM every SUNDAY at 3.

**Kensington Spiritualist Church,**  
LINDSAY HALL, THE MALL, NOTTING  
HILL GATE.

SUNDAY, MAY 11TH, at 6-30,  
MRS. ANNIE PATTERSON.  
MONDAY, at 8, in Small Hall,  
MR. H. J. KING, Psychometry.  
THURSDAY, at 8, in Small Hall,  
OPEN CIRCLE, MRS. SUTTON.

**Lewisham Spiritualist Church,**  
LIMES HALL, LIMES GROVE, LEWISHAM  
(opposite Prince of Wales Playhouse).

SUNDAY, MAY 11TH, at 11-15, CIRCLE.  
At 6-30, MRS. V. CROXFORD,  
Address and Clairvoyance.  
MONDAY, at 3, LADIES' OWN, MRS.  
MAUNDER, Floral Reading.  
At 8, PUBLIC HEALING CIRCLE.  
TUESDAY, at 8, STUDY CLASS.  
WEDNESDAY, at 8, MRS. M. MORRIS.  
FRIDAY, at 8, MEMBERS' DEVELOPING  
CIRCLE.



## SOCIETY ADVERTISEMENTS.

**Kingston Spiritualist Church,**  
VILLIERS ROAD, KINGSTON.

SUNDAY, MAY 11TH, at 11, Mrs. FAKE  
At 3, LYCEUM.  
At 6-30, Miss L. FORD.  
WEDNESDAY, at 7-30, Miss F. MORSE.  
Address and Clairvoyance.  
FRIDAY, at 8, MEMBERS' CIRCLE and  
FREE HEALING.  
SUNDAY, MAY 18TH, Mrs. R. DARBY.

**Little Ilford Christian Spiritualist  
Church,**  
THIRD AVENUE, MANOR PARK, E.

SUNDAY, MAY 11TH, at 7,  
Miss MARIAN MORETON.  
Address and Clairvoyance.  
MONDAY, at 3, Mrs. CROWDER.  
TUESDAY, at 8, HEALING CIRCLE.  
WEDNESDAY, at 8, Mr. C. A. BEARE.  
SATURDAY, MAY 17TH, at 7-30, SOCIAL  
and FLANNEL DANCE for Members and  
Friends. 1s. Donation.  
SUNDAY, MAY 18TH, Mr. H. BODDING-  
TON.

**Manor Park Spiritualist Church,**  
Corner of SHREWSBURY ROAD and  
STRONE ROAD.

SUNDAY, MAY 11TH, at 11, HEALING  
CIRCLE. At 3, LYCEUM.  
At 6-30, Mr. BARBANELL.  
THURSDAY, at 8, Mrs. E. HINES.  
SUNDAY, MAY 18TH, Mrs. T. TIMMS.

**New Southgate National Spiritualist  
Church,**  
ADULT SCHOOL HALL, PALMER'S ROAD

SUNDAY, MAY 11TH, at 7,  
Mrs. E. BULWELL.  
SUNDAY, MAY 18TH, Miss E. CLARK.

**Shepherds Bush Spiritualist Society,**  
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, MAY 11TH, at 11, OPEN CIRCLE  
At 6-30, Mrs. B. GARNER.  
Address and Clairvoyance.  
THURSDAY, at 8, OPEN CIRCLE.

**Southall Spiritualist Society,**  
CO-OPERATIVE HALL, KING STREET.

SUNDAY, MAY 11TH, at 7,  
Mr. MUTCH.  
Address and Clairvoyance.  
TUESDAY, at 3, LADIES' GUILD,  
Held at 16, Osterley Park Road.  
SUNDAY, MAY 18TH, Mr. F. APPLEBY.

**South London Spiritualist Mission,**  
LAUSANNE HALL, LAUSANNE ROAD,  
PECKHAM, S.E.15.

SUNDAY, MAY 11TH, at 11-30, CIRCLE.  
At 7, Mrs. F. KINGSTONE.  
Address and Clairvoyance.

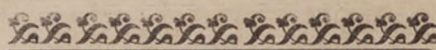
THURSDAY, at 8-15, ADDRESS and  
CLAIRVOYANCE.

SUNDAY, MAY 18TH, Mrs. A. TUFFNELL

HEALING CIRCLE, TUESDAYS at 8-15.  
LYCEUM every SUNDAY at 3.

**Streatham Spiritual Brotherhood,**  
STREATHAM SCHOOL OF MUSIC (almost  
opposite STREATHAM Station)

SUNDAY, MAY 11TH, at 6-30,  
Miss VERA RAY, Address.  
Free Healing. Open Circle.  
THURSDAY, MAY 15TH, Miss RUTH  
GOLDSMITH.  
At 3, Ladies' Meeting. At 8, Address  
and Clairvoyance.  
SUNDAY, MAY 18TH, Mrs. A. FLETCHER



## THE Official Badge

FOR ALL

## Spiritualists.



The Council of the International  
Federation of Spiritualists have, in  
accordance with the desire of the  
Congress of 1925, adopted as its  
official emblem

## The Sunflower Badge.

This has been used in the United  
States for many years, and is worn  
already by thousands of Spiritualists.

The SUNFLOWER (which always  
turns its face towards the light)  
forms the centre of the design, and  
is engraved with a human face.  
This is super-imposed on a white  
banner, and surrounded with a  
deckle border signifying the human  
race.

The design may be obtained as a  
screw-in Stud, or as a Brooch, in  
gilt and enamel at

1/6  
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1/6  
post free.

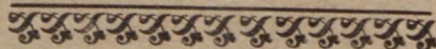
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## SOCIETY ADVERTISEMENTS.

**CHRISTIAN SPIRITUALISTS' CONGREGATION**  
35, CRESSWELL RD., TWICKENHAM, MIDDLESEX.

— HEALING & DEVELOPING CLASSES —  
SATURDAYS - PUBLIC CIRCLES at 7-45 PM.  
PUBLIC MEETINGS WITH AFTER CIRCLES  
NEXT SUNDAY at 7 PM. | NEXT WED' DAY at 7.30 PM.  
\* Mr. & Mrs. BILLETTE | Miss EVA CLARK \*  
\* Write for Free Syllabus. \*

**Stratford Spiritualist Church,**  
IDMISTON ROAD (Sixth Turning down  
Forest Lane going from Maryland  
Point Station).

SUNDAY, MAY 11TH, at 11, Mr. BATES.  
At 3, LYCEUM.  
At 6-30, Mr. W. A. NUNN.

MONDAY, at 7-30, COMMITTEE MEETING  
TUESDAY, at 8, HEALING CIRCLE  
WEDNESDAY, at 8, LADIES' MEETING,  
Mrs. TRODD.

THURSDAY, at 8, PUBLIC CIRCLE,  
Mrs. PRINCE.

SUNDAY, MAY 18TH, Mr. G. MASON.

**Streatham Christian Spiritualist Church**  
TUDOR HALL, PINFOLD ROAD  
(Adjoining Streatham Library).

SUNDAY, MAY 11TH, at 6-30,  
Mrs. JARMAN.  
WEDNESDAY, at 3, Mrs. REDFERN.  
At 8, Mr. E. SPENCER.  
SUNDAY, MAY 18TH, Mrs. EDEY.

**Surbiton Christian Spiritualist Church,**  
MAPLE ROAD, SURBITON.

SUNDAY, MAY 11TH, at 3, ADDRESS  
and PSYCHOMETRY.  
At 6-30, Mrs. WORTHINGTON.  
Address.  
WEDNESDAY, at 3 & 7-30, Mrs. PRIOR  
Psychometry, Address, Clairvoyance.

**Tottenham Spiritualist Church,**  
WARMINGTON HOUSE, 744, HIGH ROAD.

SUNDAY, MAY 11TH, at 3, LYCEUM.  
At 7, Mr. YORK.

SUNDAY, MAY 18TH, Miss WARD.

**The Church of the Spirit,**  
24A, CHURCH ROAD, CROYDON.

SUNDAY, MAY 11TH, at 11,  
Mrs. JULIE SCHOLEY.  
At 6-30, Mr. G. LLOYD WILLIAMS.  
WEDNESDAY, at 8, Mrs. V. CROXFORD.  
Address and Clairvoyance.

**Wembley Spiritualist Society,**  
UNION HALL, EALING RD., WEMBLEY.

SUNDAY, MAY 11TH, at 6-30,  
Miss FLORENCE MORSE,  
Clairvoyance.

SUNDAY, MAY 18TH, Mr. MARTIN.

**West Ealing Spiritualist Church,**  
HESSEL ROAD.

SUNDAY, MAY 11TH, at 6-45,  
Mr. WILKINSON,  
Address and Clairvoyance.  
WEDNESDAY, at 7-45, Miss LEONARD,  
Address.

**Wood Green Christian Spiritualist  
Church,**  
BRADLEY HALL, BRADLEY ROAD,  
STATION ROAD.

SUNDAY, MAY 11TH, at 11-15, SERVICE  
At 7, MME. BISHOP ANDERSON.  
WEDNESDAY, at 8, Mrs. V. REDFERN.  
LYCEUM every SUNDAY at 3.

SUPPORT OUR ADVERTISERS.



## Miscellaneous Advertisements.

RONALD BRAILEY, Clairvoyant, Psychometrist. At Home, 3 to 7. Circles, Tuesdays and Fridays at 8.—90, Sunny Gardens, Hendon. Phone: Hendon 1888

CHARLES A. SIMPSON, the Healer Control, "Dr. Lascelles"), receives Patients daily by appointment at 29, Queen's Gate, Kensington, S.W.7.

MARIAN MORETON, at home, 1 to 5 week-end excepted. Circles, Psychometry, Tuesday at 3, Friday at 6-30. Discussion, Tuesday at 6-30.—64, Newman Street, Oxford Street, W.1.

Miss B. D. MANSFIELD holds a public meeting for psychometry on Wednesday at 8; also a seance on Friday at 8.—Write 4, Westmoreland Street, Victoria, S.W.1.

Mr. and Mrs. KENNEDY, Clairvoyants, hold a Circle every Thursday at 8.—104, Loampit Vale, Lewisham, S.E.13.

Mrs. B. HAMILTON holds Public Developing Classes every Monday and Friday at 8. Saturdays at 8, Circle for Psychometry. Sundays at 7, short Address and Psychometry.—69, Westbourne Grove, Bayswater, London, W.2. (exactly opposite Post Office).

Mrs. LILY GOLDSWORTHY, Trance Medium, Clairvoyant, Psychometrist. Every Thursday, at 3, Ladies' own, at 27, Lyndhurst Rd., Peckham, S.E.15.

Mrs. MAYES, 7, Fairmile Avenue, Gleneagle Road, Streatham, holds Circles on Sundays and Tuesdays. At home after 5 p.m.

Mrs. HUGHES holds Spiritual Services (Trance) Sundays at 7, Tuesdays and Fridays at 8.—311, King Street (side door), Hammersmith, nr. Ravenscourt Park.

Mrs. LILLY, the Gifted Healer, receives patients daily for treatment. Trance diagnosis by spirit doctor. Clairvoyant and Clairaudient. Miraculous cures effected. Fees very moderate. Many successful absent treatment cases. Write for appointment to 33, Clifton Road, Maida Vale, W.9.

Mrs. WILLIAM EDWARDS, 15, Champion Grove, Denmark Hill, S.E.5., regrets that owing to illness, her "At Homes" are suspended until further notice.

ROBERT DAVIES, Dipl. S.N.U., holds "At Homes" every Tuesday at 8. Wednesdays at 3 and 8. Clairvoyance and Psychometry demonstrated at Beech House, 83, Cleveland Road, Higher Crumpsall, Manchester.

SUNDAY, at 7 p.m.,  
LECTURE and CLAIRVOYANCE  
given by  
STEPHEN FOSTER,  
At 85, LANCASTER GATE, LONDON, W.2  
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Morning, at 11, Speaker, Mr. E. W. OATEN, Editor of THE TWO WORLDS, who will give a Paper, followed by Questions and Discussion. Chairman: Mr. M. Barbanell (Vice-Pres. L.D.C.) Dipl. S.N.U.

Afternoon, at 3, Clairvoyance by Mrs. F. KINGSTONE and Miss F. CAMPBELL. Chairman: Mr. H. Boddington (Vice-President, L.D.C.), Dipl. S.N.U.

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